A CHRYSTAL GLASSE FOR CHRISTIAN WOMEN.

Containing a most excellent discourse, of *the Godly Life and Christian Death of Mistris* KATHERINE STVBBES, who departed this life in *Burton* vpon Trent in Staffordshire, the 14. of December.

With a most Heauenly confession of the Christian Faith which she made a little before her departure, as also a most wonderfull combat betwixt Satan, and her Soule: worthy to be Printed in letters of Gold, and to be engrauen in the Table of euery Christian heart.

Set downe word for word as shee spake, as neere as could bee gathered, by PHILIP STVBBES, Gent.

REVEL. 14. verse 13.

Blessed are the dead that die in the Lord: euen so saith the Spirit, for they rest from their labours; and their workes follow them.

112690

LONDON,
Printed for *Iohn Wright*, and are to be sold at his Shop at the signe of the Bible, without Newgate. 1630.

Case E5.$9346

342830

A CHRISTALL GLASSE for Christian Women: wherein they may see most wonderfull and rare examples, of a right vertuous life and Christian death, as in the discourse following may appeare.

CAlling to remembrance (most Christian Reader) the finall end of Mans creation, which is, to glorifie God and to edifie one another in the way of true godlinesse: I thought it my dutie, as well in respect of the one as in regard of the other, to publish this rare and wonderfull example, of the vertuous life and Christian death of Mistris Katherine Stubbes, who whilst she lived, was a mirrour of womanhood, and now being dead, is a perfect patterne of true Christianitie. She was descended of honest and wealthy parents, her Father had borne diuers offices of worship in his Company, amongst whom he lived in great account, credit and estimation all his dayes: he was zealous in the truth, and of a sound Religion. Her mother was a Dutch woman, both discreet and wise, of a singular good grace and modesty; and which did most adorne her, she was both religious & also zealous. Her parentage

This couple, living together in the Citie of London many yeares, it pleased God to blesse them with Children, of whom this Katherine was youngest but one: but as shee was the youngest sane one by course of nature, so was she not inferiour to any of the rest, but rather excelled them all (without comparison) by many degrees, in the endowments and qualitie of the minde.

21 Jl. 25/Y.

Her marriage.

At fiftene yeares of age, her Father being dead, her mother bestowed her in mariage to one Maister Philip Stubbes, with whom she liued foure yeares and almost a halfe, very honestly and godly, with rare commendation of all that knew her, as well for her singular wisdome, as also for her modestie, courtesie, gentlenesse, affabilitie, and good gouernment: and aboue all, for her feruent zeale which she did beare to the truth, wherein she seemed to surpasse many: insomuch as if she chanced at any time to be in place where either Papists or Atheists were, and heard them talke of religion, what countenance or credit soeuer they seemed to be of, she would not yeld a iot, or giue place to them at all, but would most mightily iustifie the truth of God against their blasphemous vntruths, and conuince them, yea, and confound them by the testimonies of

Her godly life.

the word of God. Which thing how could it be otherwise? For her whole heart was bent to seeke the Lord, her whole delight was to be conuersant in the Scriptures, and to meditate vpon them day and night. Insomuch as you could seldome or neuer haue come into her house, and haue found her without a Bible, or some other good booke in her hand. And when as she was not reading, she would spend her time in conferring, talking and reasoning with her Husband of the Word of God, and of Religion: asking him what is the sense of this place, and what is the sense of that? how

Her loue to the word of God.

expound you this place, and how expound you that? what obserue you of this place, and what obserue you of that? so as she seemed to be rauished with the same spirit that Dauid was, when he said, The zeale of thy house hath eaten me vp.

She followed the commandement of our Sauiour Christ, who biddeth vs search the Scriptures, for in them you hope to haue eternall life. She obeyed the commandement of the Apostle, who biddeth women to be silent, & to learne of their husbands at home. She would neuer suffer any disorder or abuse in her house to be vnreproued, or vnreformed. And so gentle was she and courteous

Her Gentlenesse.

of nature, that she was neuer heard to giue any the Lye in all her life, nor so much as (thou) to any in anger. She was neuer knowne to fall out with any of her neighbours, nor with the least childe that liued: much lesse to scold or brawle, as many will now adayes, for euery trifle, or rather for no cause at all. And so solitarily was she giuen, that she would very seldome or neuer, and

then not neither, except her husband were in company, goe abroad with any, either to banquet or feast, to gossip or make merry, as they tearme it: Insomuch that she was noted by some (though most untruly) to doe it in contempt and disdaine of others. When her husband was abroad in London, or elsewhere, there was not the dearest friend she had in the world that could get her abroad to dinner or supper, or to Playes or Enterludes, nor to any other pastimes or disports whatsoever: neither was she given to pamper her body with delicate meats, wine or strong drinke, but rather refraine them altogether, saying, that she would eat to live, and not live to eat. And as she excelled in the gift of sobrietie, so she surpassed in the vertue of humilitie: For it is well knowne to divers yet living, that she utterly abhorred all kinde of pride, as well in apparell as otherwise. She could never abide to heare any filthy or unseemely talke of scurrilitie, bawdery or uncleannesse, neither swearing nor blaspheming, cursing nor banning, but would reproue them sharply, shewing them the vengeance of God due for such deserts, and what is more, there was never one filthy, uncleane, undecent, or unseemely word heard to come forth of her mouth, nor ever once to curse or ban, to sweare or blaspheme God, any manner of way, but alwayes her speeches were such, as both might glorifie God, and minister grace to the hearers, as the Apostle speaketh. And for her conuersation, there was never any man or woman that ever opened their mouthes against her, or that ever did or could accuse her of the least shadow of dishonestie, so contentedly she lived, and so circumspectly she walked, eschewing euen the outward appearance or shew of euill. Her integritie of life.

Againe, for true loue and loyaltie to her Husband, and his friends, she was (let me speake without offence) I thinke, the rarest Paragon in the world: for she was so farre from disswading her husband to be beneficiall to his friends, that she would rather perswade him to be more beneficiall unto them. If she saw her husband to be merry, then was she merry: If he were heavy or passionate, she would endeuour to make him glad: if he were angry she would quickly please him: so wisely she demeaned her selfe towards him. She would never contrary him in any thing, but by wise counsell and sage advice with all humilitie and submission seeke to perswade him. And also, so little he was given to Her demeanour towards her Husband.

this world, that some of her neighbours marueiling why she was no more carefull of it, would aske her sometimes, saying: Mistris Stubbes, why are you no more carefull for the things of this life, but sit alwayes poring vpon a booke, and reading? Vnto whom she would answer, If I should be a friend vnto this world, I should be an enemie vnto God: for God and the world are two contraries. Christ biddeth me Loue not the world, nor any thing in the world; affirming that if I loued the world, the loue of the Father is not in me. Againe Christ biddeth me, First seeke the kingdome of heauen and the righteousnesse thereof, and then all these worldly things shall be giuen to me. Godlinesse is great riches, if a man be content with that he hath. I haue chosen with good Mary the better part, which shall neuer be taken from me. Gods treasure (she would say) is neuer drawne dry. I haue enough in this life, God make me thankfull, and I know I haue but a short time to liue here, and it standeth me vpon to haue a regard to my saluation in the life to come. Thus this godly young Gentlewoman held on her course three or foure yeares after she was married. At which time, it pleased God that she conceiued with a man-childe, after which conception, she would say to her husband, and many other her good neighbours and friends, yet liuing, not once nor twice, but many times, that she should neuer beare more children, and that childe should be her death, and that she should liue but to bring that childe into the World: which thing no doubt was reuealed vnto her by the Spirit of God: for according to her prophecie so it came to passe.

Her little care of the world.

Her Prophecie of her death.

The time of her account being come, she was deliuered of a goodly man-childe, with as much speed, and as safely in all womens iudgement as any could be. And after her deliuery, she grew so strong, that she was able within foure or fiue dayes to sit vp in her bed and to walke vp and downe her Chamber, and within a fortnight after to goe abroad in the house, being throughly well and past all danger, as euery one thought. But presently vpon this sudden recouery, it pleased God to visit her againe with an exceeding hot and burning quotidian ague, in which she languished for the space of six weekes or thereabouts. During all which time, she was neuer seene nor perceiued to sleepe one houre together, neither night nor day, and yet the Lord preserued

Her deliuery of childe.

Her sickneſſe.

her

her (which was miraculous) in her perfect vnderstanding, sense, and memory to the last breath, praised be his holy name therefore. In all her sickness, which was both long and grieuous, she neuer shewed any signe of discontentment or impatience, neither was there euer heard one word to come forth of her mouth, sounding either of mistrustion, or infidelitie, of mistrust, or distrust, or of any doubting, or wauering, but alwayes remained faithfull, and resolute in her God, and so desirous she was to be with the Lord, that these golden sentences were neuer out of her mouth: I desire to be dissolued and to be with Christ: And, O miserable wretch that I am, who shall deliuer me from this body subiect to sinne? Come quickly Lord Iesus, come quickly: Like as the Hart desireth the water springs, so doth my soule thirst after thee, O God. I had rather be a doore-keeper in the house of my God, than to dwell in the tents of the wicked; with many other heauenly sentences, which lest I should seeme tedious, I willingly omit. She would alwayes pray in sickness, absolutely that God would take her out of this miserable world. And when her husband and other would desire her to pray for her health, if it were the will of God: she would answer, I beseech you pray not that I should liue, for I thinke it long to be with my God: Christ is to me life, and death is to me aduantage: yea, the day of death is the birth-day of euerlasting life, and I cannot enter into life but by death, therefore is death the dore or entrance into euerlasting life.

Her absolute prayer for death.

Her desire to be with God.

I know and am certainely perswaded by the spirit of God, that the sentence is giuen already by that great Iudge, in the high court of Parliament of Heauen, that I shal now depart out of this life, and therefore pray not for me that I might liue here, but pray to God to giue me strength and patience to persuere to the end, and to close vp mine eyes in the stedfast faith in the blood of my Christ. Sometimes she would speake very softly to her selfe, and sometimes very audibly, these words, doubling them an hundred times together: O my God, why not now, why not now? O my good God, I am ready for thee, I am prepared: O receiue me now for Christ his sake, O send thy messenger death to fetch me, send thy Sergeant to arrest me, thy Pursuant to attach me, thy Herald to summon me, O send thy Iayler to deliuer my soule out

of

of prison, for my body is nothing else but a stinking prison to my soule. O send thy holy Angels to conduct my soule into the everlasting kingdome of heauen. Othersome times she would lye as if it were in a slumber, her eyes closed, and her lips uttering these words very softly to her selfe, O my sweet Jesus, O my loue Jesus, why not now, sweet Jesus why not now? O sweet Jesus pray for me, pray for me sweet Jesus; repeating them many times together. These and infinite the like, were her daily speeches and continuall meditations, and neuer worser word was there heard to come forth of her mouth, during all the time of her sickenesse. She was accustomed many times as she lay, very suddenly to fall into a sweet smiling, and sometimes into a most hearty laughter, her face appearing right faire, red, amiable, and louely, and her countenance seemed as though she greatly reioyced at some glorious sight. And when her husband would aske her why she smiled and laughed so? She would say, O if you saw such glorious and heauenly sights as I see, you would reioyce and laugh with me: for I see a vision of the ioyes of heauen, and of the glory that I shall goe vnto: and I see infinite millions of Angels attendant vpon me, and watching ouer me, ready to carry my soule into the kingdome of heauen. In regard whereof she was willing to forsake her selfe, her husband, her childe, and all the world besides. And so calling for her childe, which the nurse brought vnto her, she tooke it in her armes, and kissed it, and said: God blesse thee my sweet babe, and make thee an heire of the kingdome of heauen: and kissing it againe, deliuered it to the nurse, with these words to her husband standing by; Beloued husband, I bequeath this my child vnto you, he is no longer mine, he is the Lords and yours, I forsake him, you, and all the world, yea, and mine owne selfe, and esteeme all things but dung, that I may winne Jesus Christ: and I pray you sweet husband, bring vp this childe in good letters, in learning and discipline: and aboue all things, see that he be brought vp and instructed in the exercise of true Religion.

Her godly meditations.

Her glorious visions.

Her request to her Husband for the bringing vp of her childe.

The Childe being taken away, she espied a little puppy, or Bitch (which in her health she loued well) lying vpon her bed: she had no sooner espied her, but she beat her away, and calling her husband to her, said, good husband, you and I haue offended God grieuously

Her hatred to the world.

grieuously, in receiuing this Witch many a time into our bed: we would haue béene loth to haue receiued a Christian soule, purchased with the pretious blood of Iesus Christ, into our bed, and to haue nourished him in our bosomes, and to haue fed him at our Table, as we haue done this filthy Curre many times, the Lord giue me grace to repent it and all other vanities. And afterwards could she not abide to take vpon the Witch any more. Hauing thus godly disposed of all things, she fell into a traunce or swound, for almost the space of a quarter of an houre, and so as euery one thought she had béene dead: but afterward she comming to her selfe, spake to them that were present, as there were many (both worshipfull and others) saying: right worshipfull, and my good neighbours and friends, I thanke you all for the great paines you haue taken with me in this bed of my sickenesse: and whereas I am not able to requite you, I beseech the Lord reward you in the kingdome of Heauen. And for that my houre-glasse is runne out, and that the time of departure hence is at hand: I am perswaded for three causes to make a confession of my faith before you all. The first cause that moueth me thereto, is, for that those (if there be any such here) that are not yet throughly resolued in the truth of God, may heare and learne what the Spirit of God hath taught me out of his blessed and all-sauing Word. The second cause that moueth me is, for that none of you shall iudge that I died not a perfect Christian, and a perfect member of the mysticall body of Iesus Christ, and so by your rash iudgement might incurre the displeasure of God: The third and last cause is, for that as you haue béene witnesses of part of my life, so you might be witnesses of part of my faith and beléefe also. And in this my confession, I would not haue you to thinke that it is I that speake vnto you, but the Spirit of God that dwelleth in me, and all the Elect of God, vnlesse they be reprobates. For Paul saith, Rom. 8. If any one haue not the Spirit of Christ dwelling in him, he is none of his. This blessed Spirit hath knocked at the doore of my heart, and my God hath giuen me grace to open the doore vnto him, and he dwelleth in me plentifully. And therefore I pray you to lend your patience a little, and imprint my words in your hearts, for they are not the words of flesh and blood, but the Spirit of God by whom we are sealed to the day of our redemption.

Her extasie or swound.

The causes mouing her to make a confession of her faith.

A most Heauenly confession of the Christian Faith, made by the blessed seruant of God Mistris *Katherine Stubbes*, a little before she died.

ALthough the Maiestie of God be both infinite and vnspeakable, and therefore according to his excellent dignitie, cannot ther be conceiued in heart, nor expressed in word: yet to the end you may know what God is, in whom I beléeue, as farre as he hath reuealed himselfe to vs in his holy word, I will define him vnto you, as the Spirit of God shall illuminate my heart. I beléeue therefore with my heart, and freely confesse with my mouth, here before you all, that this God whom I beléeue, is a most glorious Spirit or spirituall substance, a diuine essence or essentiall being, without beginning or ending, of infinite glory, power, might and Maiestie, inuisible, inaccessible, incomprehensible and altogether vnspeakable. I beléeue and confesse that this glorious God-head, this blessed substance, essence or being, this diuine power, which we call God, is diuided into a Trinitie of persons, the Father, the Sonne, and the holy Spirit, onely distinct in names and office, but all one, and the same nature, in essence, substance, Dettie, maiesty, power, might, and eternitie. I beléeue and confesse that God the Father, the first Person in this blessed Trinitie, is from euerlasting, before and beyond all times, not made nor created, nor begotten of any, but the onely Maker, Creator and begetter of all things whatsoeuer. I beléeue and confesse that Iesus Christ the Sonne of God, is the second Person in this glorious Trinitie, not created nor made of any, but begotten of the Father before all eternitie, time or worlds. I beléeue the holy Spirit to be the third Person in the sacred Trinitie, not made of any, nor begotten, but proceedeth both from the Father and the Sonne, as the very wisdome and inspiration of them both. I doe beléeue and confesse, that this most glorious Trinitie is consubstantiall and coessentiall together, none before or after other, none greater or lesser than other, of equall power, of equall Maiesty, of equall glory and eternitie, as before I beléeue and confesse, that this God, this blessed Trinitie, not onely created

What God is.

Her notable faith in the blessed trinitie.

God created al things, and gouerneth all things.

all

all things both visible and invisible, spirituall and corporall, where and whatsoeuer, but also that he vpholdeth, continueth and maintaineth them by his Almightie power and vnsearchable wisdome, through the secret working of his Spirit. I beleeue and confesse, that this great God ordereth and disposeth all things according to his good pleasure and will, and that he also fore-seeth and fore-knoweth all things according to his prouidence and prescience, so that nothing commeth to passe by fortune, chance, or casualtie to him, though it séemeth fortunall or casuall to vs, who see neither the beginning, the middle, the ends, the causes, nor effects of things before they come to passe. I beleeue and confesse, that the Lord our God, hauing created the vniuersall engine, and frame of this World, with all things contained therein, for the benefit and vse of man, the last of all other creatures, euen the sixth day created man, after his owne similitude and likenesse, Holy, Pure, Good, Innocent, and in euery part perfect and absolute, giuing him also wisdome, discretion, vnderstanding and knowledge aboue all other creatures (the holy Angels onely excepted) and which was more, he gaue vnto him a certaine power, strength, facultie (which we call frée will) by force whereof he might haue continued and remained for euer in his integritie and holinesse if he had would. But he had no sooner receiued this inestimable blessing of frée will in innocency and integritie, but by harkening to the poysoned suggestions of the wicked Serpent, and by obeying of his perswasions, he lost his frée will, his integritie and perfection, and vs all his posteritie to the end of the World, and of a Saint in Heauen, he (and we in him) became fire-brands of Hell, vassailes of Satan, miscreants, and reprobates, abiects, and cast-awayes, before the face of God for euer. Then when there was no other way or meanes for men to be saued in the iustice of God, I doe constantly beléeue and confesse, that God the Father in the multitude of his mercies, when the fulnesse of time was come, sent his owne Sonne Iesus Christ, forth of his owne bosome into this miserable World, to take our nature vpon him, and that in the wombe of a Virgin, without spot or blemish of sinne, and without the helpe of man, by a wonderfull operation and ouershadowing of the Holy Ghost.

No fortune or chance.

Mans perfection.

Mans fall.

Christ his incarnation.

And as I constantly beleeue that Iesus Christ is come in the flesh, (according to the Scriptures) so I vnfainedly beleeue that he hath offered vp his blessed body vpon the Altar of the Crosse, as a Sacrifice propitiatory, satisfactory, and expiatory, for the sinnes of the whole World, and for me the chiefe of all sinners: By vertue, power, and efficacie of which Sacrifice and oblation onely, I trust and beleeue to be saued, and by the merits of the blood of this immaculate Lambe (Christ Iesus) to be set free and pardoned of all my sinnes whatsoeuer. And whereas the professed enemies of God, the Papists doe bragge of their good Workes, of their Merits, and Righteousnesse, and Deserts: I here before you all, in the presence of God, and his holy Angels, doe vtterly renounce, abandon, and forsake, all my owne Merits, Righteousnesse, and Deserts, as filthy dung: acknowledging my Merits to be the Mercies of God in Christ, who is made vnto me Righteousnesse, Holinesse, Sanctification, and Redemption. For I am assured that if the Lord should weigh my Righteousnesse in the Ballance of his Iustice, rewarding me according to the same, I should receiue nothing but iust Damnation for my deserts. I doe further beleeue and confesse that Iesus Christ hauing suffered death vpon the Crosse for me and all mankinde, rose againe to life the third day after, by the spirituall power of his God-head, conquering thereby sinne, death, hell, Satan and all his hellish band. I doe also beleeue that the same Iesus Christ after his most victorious Resurrection, ascended into Heauen in the sight of the Apostles and holy Saints, a cloud receiuing him out of their sight, there not onely to prepare a place for vs to God the Father at whose right hand he now sitteth in equall glory and blisse for euermore.

Christ his Sacrifice.

Christ his Resurrection.

Christ his Ascension.

I doe constantly beleeue that the Heauens must hold his corporall presence, till the day of Iudgement: that his blessed body is circumspectible, and contained in one locall place, and cannot be presented in every place at one and the same time: his Deitie and his God-head notwithstanding, being in every place at once, and fulfilling all places, and yet contained in no place. For it is against the nature of a true body to be presented in many places at once: and therefore the Papists in effect deny the body of Christ to be a true and essentiall, and naturall body,

The Heauens must hold Christs essentiall body till the day of iudgement.

by

by teaching it to be present in their so many and sundry Pires at once.

I doe also beleeue and confesse, that this Jesus Christ shall come at the latter day of iudgement (when the number of Gods Elect shall be fulfilled) in the same likenesse that he was seene goe vp into Heauen, and with the same naturall body, to Iudge both the quicke and the dead, and reward euery man according to his workes. At which day I doe constantly beleeue, that all flesh (I meane all mankinde onely) shall rise againe by the omnipotent power of God, whereby he is able to subdue all things by himselfe, not one haire of their head lacking. Then Death shall yeild vp his dead, the Graue his dead, the Sea his dead, and Hell his dead. And then shall the Soules of the Godly, of the Elect and chosen of God, enter into their owne bodies againe, and be reunited together, their bodies now being renewed, altered and changed: for being before filthy and vncleane, they shall now be made cleane and pure like to the glorious body of Jesus Christ, shining as the Sunne for euer in the kingdome of Heauen, where they shall dwell for euer, in such ioyes as no heart can thinke, nor tongue expresse, nor pen is able to write. Vpon the other side the Soules of the wicked and reprobate shall be reunited to their proper bodies, and both together shall be cast into Hell fire, where is nothing but weeping, wailing, and gnashing of teeth for euermore.

Christs comming to iudgement, and of our resurrection.

Furthermore, I beleeue and confesse that the Soules of all the Elect Children of God, immediatly after the departure out of their bodies, doe goe into the kingdome of heauen, into the hands of God, being guided and conducted thither by the Ministery of the Angels of God, and not into Purgatory, Limbo patrum, or any other place whatsoeuer. For whither the Soule of Christ was receiued when he cried, Father into thy hands I commend my Spirit, thither are all the Soules of the Children of God that die in the true Faith of Jesus Christ, receiued immediately after their departure hence. In the Gospel after Saint Luke we reade that the Soule of poore Lazarus, of blessed Lazarus, straight after his death was caried into Heauen by the Angels of God, and not into Popish Purgatory, which was not hatched almost of two hundred yeares after. The Soule of the penitent and faithfull Theefe was

Whither the soules of the faithfull doe goe after their departure out of their bodies.

was carried straightway into Paradise, for so Christ told him: This day thou shalt be with me in Paradise; that is, in the Kingdome of Heauen and not in Purgatory. Salomon saith, Chapter 3. The soules of the righteous are in the hand of God, and there shall no torments come nigh them: Christ saith, He went into Heauen to prepare a place for vs, then not in purgatory, except they will haue their Purgatory to be in Heauen.

He saith further, that where he is, there shall his seruants be also. But I hope they will not say that Christ is in Purgatory, but in Heauen, and thither shall all the soules of the faithfull ascend immediately, and therefore is the opinion of Popish Purgatory, both blasphemous and Sacrilegious: but the true Purgatory indeed is this, the blood of Iesus Christ, which cleanseth vs from sinne: no other Purgatory doe I know of by the Word of God, nor acknowledge. I beleeue also and confesse that man is iustified, that is, pronounced iust before God, free from sinne and all punishments due for sinne, by a true and liuely faith in the blood of Christ onely, and not by his owne workes, merits, righteousnesse or deserts, neither yet by any inherent righteousnesse in himselfe, as the blasphemous Papists teach, nor by any other meanes whatsoeuer. And therefore the Apostle to the Romans 4. was bold to say, that if Abraham were iustified by workes, then had he wherein to reioyce, but not with God, for he saith afterward in the third Chapter, being iustified by faith we haue peace towards God through Iesus Christ. And therefore doe I constantly beleeue that we are iustified by faith onely, and not by the workes of the Law. For if good workes could saue vs, then had Christ died in vaine, and if they could saue vs, why should they not be called by the name of our Sauiour? But when I say that faith onely iustifieth, I meane not a barren faith, or a dead faith without good workes, such as the Deuils haue: but I speake of such a faith as bringeth forth good workes in great plentie, and can no more be without good workes, then the Sunne without light, and the fire without heat, or the water without her naturall moysture. If you would know why we should doe good workes, if we cannot be saued by them, I will tell you: we must doe good workes, for foure causes chiefly: First, to shew our obedience to him that commanded

Purgatory of the Papists blasphemous.

Man iustified by faith onely.

manded vs. Secondly, to glorifie him that created vs, and ordained good workes also that we should walke in them. Thirdly, for the mutuall loue and charitie which we beare towards our Brethren. Fourthly, to make our Saluation sure and certaine vnto vs, as the Apostle speaketh. For these and other causes must we doe good workes: and yet we must not trust to be saued by them: for there is no other name giuen vnder Heauen, whereby a man must be saued, but onely the name of Iesus Christ. I doe constantly beleeue and confesse, that all the Canonicall Scriptures are the infallible Word of God, that the holy Spirit of God was, and is the onely Author of them, and that holy men of God spake and writ them as they were taught, and inspired by the Spirit of God, as blessed Peter beareth record. I also beleeue that the holy Scriptures doe containe all things necessary to saluation, without all Popish trash of vnwritten verities, or rather vnwritten very-lies. I doe further also beleeue and confesse that God the Father hath from euerlasting, and before all worlds in his discreet counsell, and in his euerlasting purpose and decree, elected, chosen, and predestinate in Christ Iesus, certaine of the lost sonnes of Adam, to be members of his body, and heires with him in his heauenly Kingdome. And othersome hath he predestinate to euerlasting destruction, leauing them to their naturall sinne and corruption still. Now if you aske me what predestination and reprobation is: I answer, it is the euerlasting purpose and decree of God, whereby he doth chose some to Saluation, and some to Damnation. If you demand why he choseth some to Saluation, and not all, finding them all in like state and condition: I answer, in chosing some to Saluation he sheweth his vnspeakable mercie, grace, fauour, and loue: and in chosing othersome to Damnation, he sheweth his power, his iustice, and his iudgement to all the World. For as by the one the mercy of God appeareth, so by the other we may see what we haue deserued: And if you aske me yet, why he choseth some, and reiecteth othersome. I tell you he may doe it at his blessed will and pleasure. For if I haue two debters that owe me two thousand pound a peece, it is in me to release the one of the whole debt, and to exact the whole of the other: for to the one I shewed but mercie, and to the other but iustice. Now those that the Lord hath,

The Canonicall Scripture the infallible word of God.

Her faith in predestination of God, and what it is.

hath predestinate in Christ Iesus to euerlasting Saluation, them doth he call in his good time, to the knowledge of his truth, to repentance, to integritie of life, and to all perfection: and those whom he doth call, them doth he iustifie: and whom he doth iustifie, them will he glorifie. And that the doctrine of predestination and reprobation standeth thus, the Apostle, Ephes.1.11. sheweth euidently, saying, We are chosen in Christ, when we were predestinate according to the purpose of him, that worketh all things according to the counsell of his will: and in the fourth and fifth verses of the same Chapter he saith, We are chosen in him (meaning Christ) before the foundation of the World, that we should be holy and blamelesse before him in loue. Reade Rom.6. and many other places of holy Scriptures, and you shall finde this doctrine to be very cleare. I doe further beleeue and confesse, that God hath his seuerall Churches, and namely his Church triumphant in the Kingdome of Heauen, and his Church militant dispersed vpon the face of the earth. I doe also beleeue, that this militant Church is twofold, visible and inuisible. The visible Church is knowne and discerned by these markes: the Word of God preached, the Sacraments sincerely ministred, and Ecclesiasticall discipline, and other censures of the Church duely exercised. The other Church I call the inuisible Church, not for that men are inuisible, but that it alwayes appeareth not to the sight of the World, but is knowne of God onely, who alone knoweth who are his: I beleeue that this Church, this Spouse of Christ cannot erre, especially in matters of Saluation and Damnation, so long as she holdeth her head Christ Iesus aright. And I constantly beleeue that Iesus Christ is the onely head, ruler, and gouernour of this Church, and not Antichrist the Pope, nor any of his shauelings, as Paul testifieth, Ephes.4.15. saying, Let vs grow vp in all things in him who is the head Iesus Christ: againe in another place he saith, As Christ is the head ouer the Church, so is the husband head ouer his wife. I beleeue and confesse, that Iesus Christ hath left not onely the holy Scriptures to instruct and teach his Church, but also Sacraments, in number two, to wit, Baptisme, and the Lords Supper, as Seales of his grace towards it: to confirme it in his truth, and as conduits of his mercy to conuey his grace and goodnesse to it also, and therefore cannot

Our vocation or calling.

The Church twofold, and how.

How and when the Church cannot erre.

Christ is the true head of the Church.

cannot be the things themselues. For it is against the nature of a Sacrament to be the thing signified thereby. Baptisme consisteth of two natures, the visible Element, and the inuisible grace. The visible Element is water, the inuisible grace are the gifts and graces of the holy Ghost confirmed in Baptisme. The water signifieth vnto vs that our whole nature is corrupted, and had need to be purged and cleansed. It signifieth also vnto vs our Regeneration, Sanctification and new Birth: and it representeth also vnto vs the blood of Iesus Christ which cleanseth vs from all sinnes. And I faithfully beleeue, that it is no more lawfull for a woman to minister this Sacrament, than it is lawfull for her to preach or to minister the Sacrament of the Lords Supper.

2. Sacraments and what they are, whereof they doe consist, and what they represent vnto vs.

And as concerning the Sacrament of the Lords Supper, I beleeue and confesse that it consisteth of two natures also: an earthly and an heauenly nature or qualitie. The visible Element or earthly nature is Bread and Wine. The heauenly nature or qualitie, the Body and Blood of Christ signified thereby. The Wine doth represent vnto vs the Blood of Christ which was shed for vs: and the Bread doth signifie vnto vs also the body of Christ, which was giuen for vs: and as many as receiue the Sacrament worthily, in remembrance of the death and passion of Iesus Christ, doe eat and drinke Iesus Christ spiritually to their eternall Saluation. And I doe verily beleeue that in this Sacrament neither the Bread nor the Wine, neither before nor after the words of consecration, as they terme them, are changed, altered, or transubstantiated into the reall, essentiall, or materiall body of Christ, but remaine the same still in nature and substance that they were before. And therefore Paul feareth not to call it Bread still many times in his Epistle to the Corinthians. And our Sauiour in the 6 of Iohn saith, that they should see him ascend into Heauen with the same body that he sate with them at Supper, whole and vnbroken: adding further, that the words which he spake were Spirit and truth, and that it is the Spirit that giueth life, the flesh profiteth little. And he biddeth vs to celebrate this Supper in remembrance of him: and to preach his death therein till he come againe. If Christ were in the Sacrament, flesh, and blood, and bone, then the wicked might eat him, and so should

Neither the Bread nor Wine changed in the Lords Supper.

there neuer any wicked be condemned: For Christ saith, he that eateth my flesh, and drinketh my blood, shall neuer die: yea, Rats, Cats, and Mice might eat his body, which were blasphemous and sacrilegious once to imagine, though the Papists are not ashamed to teach it openly. And albeit that these Sacraments doe represent vnto vs most excellent things, yet doe they not confer grace of themselues, neither is the grace of God so tied to the materiall Elements, that he cannot saue without them. And therefore are the Papists more than cruell, that teach all children to be damned that die before baptisme. For we reade of certaine in the Acts of the Apostles, that were Baptized, and yet they had not so much as heard whether there were any holy Ghost or not. Simon Magus was baptized, yet he receiued not the holy Ghost. And againe, Cornelius had receiued the holy Ghost before his Baptisme. Iohn the Baptist receiued the holy Ghost in his mothers wombe, and the like. But yet notwithstanding, although the grace of God be not tied to the Sacraments, yet he that may receiue them and will not, or else setteth light by them, shall neuer receiue the gifts and graces signified by them.

I doe most constantly beléeue, that as Iesus Christ is the vndoubted Sauiour of the World, so he is our onely Mediator, Aduocate and intercessor to God the Father, and none but he alone, who is ascended into the Heauens, sitteth on the right hand of God, and maketh continuall intercession to God for vs. Iohn saith, If any man sinne, we haue an Aduocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sinnes. And to the same effect Paul speaketh, 1 Timoth. 2. 5. There is one God, and one Mediator betweene God and man, which is the man Christ Iesus. And as I beléeue that Iesus Christ is our onely Mediator and Aduocate, so I constantly beléeue that he is onely to be called vpon, inuocated and prayed vnto, and neither Saint, Angel, Patriarke nor Father, Martyr nor Confessor, Peter nor Paul, Apostle nor Euangelist, Iames nor Iohn, no nor Mary her selfe, nor any other creature, how excellent soeuer they séeme to be in the eyes of the World. For we are assured by the Word of God, that the Saints can neither heare our prayers, nor grant our requests. Therefore the Lord saith, Call vpon me

Christ is our only Mediator

Christ only to be called vpon, not Saints.

in

in the day of trouble, and I will deliuer thee, and thou ſhalt praiſe me. And againe the Apoſtle ſaith, How ſhall they call vpon him, in whom they haue not beleeued? Then as it is not lawfull to beléeue in any other ſaue God alone, ſo it is not lawfull to pray to any other ſaue God alone, in the name and mediation of Jeſus Chriſt onely.

Her beleefe whither the ſoule ſhall goe after her departure.

I doe conſtantly beléeue that my Soule, ſo ſoone as euer it departeth out of my body, ſhall be carried by the miniſtery of the holy Angels of God into the Kingdome of Heauen, where I ſhall ſée and perfectly know Adam, Euah, Noah, Abraham, Iſaac, Iacob, Moſes, Samuel, Dauid, and all other Prophets, Patriarkes and Fathers, together with Mary the Mother of Chriſt, Peter, Paul, Iames and Iohn, and all other Martyrs and Confeſſors, and holy Saints of God, which haue died ſince the beginning of the world, or which ſhall die to the end of the ſame. Oh, what a comfortable thing this is, that we ſhall know one another in the life to come, talke with one another, loue one another, and praiſe God one with another, and all together world without end. And becauſe ſome of you peraduenture would hardly beléeue this doctrine to be ſo, I pray you giue me leaue to proue it by the Word of God, and then I will make an end.

We ſhall know one another in the life to come.

When God caſt Adam into a dead ſléepe, and made Woman of a rib of his ſide, he brought her vnto him, and he knew her ſtraightway, and called her by her name. Could Adam in the ſtate of innocency know his wife, being in a dead ſléepe while ſhe was in making; and ſhall not we being reſtored to a farre more excellent dignitie and perfection than euer Adam was in, know one another? ſhall our knowledge be leſſe in Heauen than it is in earth? doe we not know one another in this life, where we know but in part, we ſée but in part, yea, as it were in a glaſſe; and ſhall not we know one another in the life to come, where all ignorance ſhall be done away?

We ſhall be like (ſaith Chriſt) the glorious Angels which know one another, and ſhall not we then know one another in the life to come? Shall we be like them in other things, and faile onely in this? We ſhall (ſaith the Apoſtle) ſée and know Chriſt euen as he is, who is the wiſdome, image and brightneſſe of his Fathers ſubſtance, and ſhall we not know one another? We are

all members of one body, and shall we not know one another? Christ Jesus is our head and we his members, and shall not his members know their head? and so consequently one another? They that are all fellow seruants in one house, but for a short time in this world, doe know one another; and shall not we know one another after this life, being fellow Citizens in one and the same Citie, subiects in one and the same Kingdome, and serning one Lord and Master, with one spirit and minde for euer, world without end? Shall brute beasts know one another in this life, and shall not we know one another, seeing God face to face, in knowledge of whom consisteth all knowledge? The Apostle knew Christ after he was risen againe and shall not we know one another after the generall resurrection of the flesh?

In the sixtenth of Luke we read how that the rich man lying in hell, knew Abraham and Lazarus in Heauen afarre off. Then I reason thus: If the wicked that be in Hell torments doe know those that be in Heauen so farre aboue; how much more shall the godly know one another, being altogether in one place, and fellow Citizens in the Kingdome of Heauen? We reade also in the 17 of Marke, how our Sauiour Christ meaning to shew vnto his Disciples Peter, Iames, and Iohn, as it were a shadow or glimmering of the ioyes of Heauen, and therefore he is said to be transfigured before them, and his face did shine like the Sunne, his apparell was as the light, there appeared vnto them Moses and Elias, (saith the text.) Then it followeth that if the disciples being in their naturall corruption, and but in a shadow or glimmering of the ioyes of Heauen, did know Moses and Elias, the one whereof died almost two thousand yeares before, and the other not much lesse: how much more shall we know one another in the life to come, all corruption being taken away, and be in the full fruition and possession of the ioyes and glory of Heauen? This is my faith, this is my hope, and this is my trust: this hath the Spirit of God taught me, and this haue we learned out of the Word of God. And good Lord, that hast begun this worke in me, finish it I beseech thee, and strengthen me that I may persever therein to the end, and in the end, through Jesus Christ my onely Lord and Sauiour.

She had no sooner made an end of this most heauenly confession of her faith, but Satan was ready to bid her the combat, whom

she

ſhe mightily repulſed and vanquiſhed by the power of our Lord Jeſus, on whom ſhe conſtantly beleeued. And whereas before ſhe loked with a ſweet, louely and amiable countenance, red as the Roſe, and moſt beautifull to behold; now vpon a ſudden ſhe bent her browes, ſhe frowned, and loked as it were with an angry, ſterne, auſtere countenance, as though ſhe ſaw ſome filthy, ſome vgly and diſpleaſant thing, ſhe burſt forth in theſe ſpeeches following, pronouncing her words ſtrongly and diſdainefully, in contempt of him whom ſhe ſpake to. Satan tempteth her.

A moſt wonderfull conflict betweene Satan, and her Soule, and of her valiant conqueſt in the ſame by the power of Chriſt.

HOw now Satan, what makeſt thou here? Art thou come to tempt the Lords ſeruant? I tell thee (thou hel-hound) thou haſt no part nor portion in me, nor by the grace of God neuer ſhalt haue: I was, now am, and ſhall be the Lords for euer: yea Satan, I was choſen and elect of Chriſt vnto euerlaſting ſaluation before the foundation of the World was laid, and therefore thou muſt get thee packing thou damned dog, and goe ſhake thine eares, for in me thou haſt nought. But what doeſt thou lay to my charge, thou foule fiend? Oh, that I am a ſinner, and therefore ſhal be damned: I confeſſe indeed that I am a ſinner, and a grieuous ſinner, both by originall ſinne, and actuall ſinne, and that I may thanke thee for: and therefore Satan I bequeath my ſinne to thee from whence it firſt came; and I appeale to the mercie of God in Chriſt. Ieſus Chriſt came to ſaue ſinners (as he ſaith himſelfe) and not the righteous. Behold the Lamb of God (ſaith Iohn) that taketh away the ſinnes of the World. And in another place he crieth out, the blood of Ieſus Chriſt doth cleanſe vs from all ſinnes. And therefore Satan I conſtantly beleeue, that my ſinnes are waſhed away in the precious blood of Ieſus Chriſt, and ſhall neuer be imputed to me any more. Her wonderful temptation and valiant conqueſt in the ſame.

But what ſayeſt thou now, Satan? Doeſt thou aſke me how I dare come to him for mercie, he being a righteous God, and I a Her diſputation with Satan.

miſerable ſinner: I tell thée Satan, I am bold through Chriſt to come vnto him, being aſſured and certaine of pardon and remiſſion of all my ſinnes for his Names ſake. For doth not the Lord bid all that be heauy laden with the burden of ſinne, to come vnto him, and he will eaſe them: Chriſts armes were ſpread wide open (Satan) vpon the Croſſe, (with that ſhe ſpread her owne armes) to embrace me and all penitent ſinners: and therefore (Satan) I will not feare to preſent my ſelfe before his hot-ſcole, in full aſſurance of his mercy, for Chriſt his ſake. What more Satan? Doeſt thou ſay, it is written, that God will reward euery one according to his deſerts? So it is written againe, (thou deceitfull Deuill) that Chriſts righteouſneſſe is my righteouſneſſe, his workes my workes, his deſerts my deſerts, his merits my merits, and his precious blood a full ſatisfaction for my ſinnes.

O but God is a iuſt God (thou ſaiſt,) and therefore in iuſtice muſt nèds condemne me.

I graunt (Satan) that he is a iuſt God, and therefore he cannot in iuſtice punish me for my ſinnes, which he hath punished alreadie in his owne Sonne. It is againſt the lawe of iuſtice to punish one fault twice. I was and am a great debter vnto God the Father, but Jeſus Chriſt hath paid the debt for me, and therefore it ſtandeth not with the iuſtice of God to require it againe. And therefore auoid Satan, auoid thou fire-brand of Hell, auoid thou damned dogge, and tempt me no more, for he that is with me is mightier than thou, euen the mighty and victorious Lion of the tribe of Iuda, who hath bruiſed thy head, and hath promiſed to be with his children to the end of the World. Auoid therefore thou baſtard, auoid thou cowardly ſouldier, remoue thy ſiege and yéeld the field wonne, and get thée packing, or elſe I will call vpon my grand Captaine Chriſt Jeſus, the valiant Michael, who beat thée in Heauen, and threw thée downe to Hell with all thy helliſh traine and deuilliſh crue. She had ſcarcely pronounced theſe laſt words, but ſhe fell ſuddenly into a ſweet ſmiling laughter; ſaying, Now he is gone, now he is gone, doe you not ſée him flie like a coward, and run away like a beaten Cocke: He hath loſt the field, and I haue wonne the victory, euen the Garland and Crowne of euerlaſting life, and that not by my owne power and ſtrength, but by the power and might of Jeſus Chriſt, who hath ſent his holy Angels to kéepe

me

me. And speaking to them that were by, she said, Oh would God you saw but what I see: for behold, I see infinite millions of most glorious Angels stand about me, with fiery Chariots ready to defend me, as they did the good Prophet Elizeus. These holy Angels, these ministring Spirits are appointed by God to carry my soule into the Kingdome of Heaven, where I shall behold the Lord face to face, and shall see him, not with other, but with the same eyes. Now I am happy and blessed for ever, for I have fought the good fight, and by the might of Christ have wonne the victory. Now from henceforth I shall never taste neither of hunger nor cold, paine nor wee, misery nor affliction, vexation nor trouble, feare nor dread, nor any other calamitie or adversitie whatsoever. From henceforth is laid vp a Crowne of life, which Christ shall give to all them which love him. And as I am now in possession thereof by hope, so that I be anon in full fruition thereof, by presence of my soule, and hereafter of my body also, when the Lord shall please. Then she spake softly to her selfe as followeth: Come sweet Jesus, come my love Jesus, O send thy Pursenant sweet Jesus to fetch me: O sweet Jesus strengthen thy servant, and keepe thy promise. Then sung she a Psalme most sweetly and with a chearefull voyce: which done, she desired her husband that the 133. Psalme might be song before her to Church. And further she desired him that he would not mourne for her, alleaging the Apostle Paul, where he saith, Brethren I would not have you to mourne, as men without hope, for them that die in the Lord: affirming, that she was not in case to be mourned for; but rather to be reioyced of, for that she should passe (as she said) from earth to heaven, from men to holy Angels, Cherubins and Seraphins, to holy Saints, Patriarks and Fathers, yea to God himselfe. After which words very suddenly she seemed as it were greatly to reioyce, and looked chearefully, as though she had seene some glorious sight. And lifting vp her whole body, and stretching forth both her armes as though she would embrace some glorious and pleasant thing, said, I thanke my God through Jesus Christ, he is come, he is come, my good Jaylor is come to let my soule out of prison. O sweet death thou art welcome, welcome sweet death; never was there any guest so welcome vnto me as thou art welcome, the Messenger of everlasting life, welcome the

The guard of Angels.

Her meditation.

Her request to her husband not to mourne for her.

Her talke with Death, and friendly welcomming of him.

daye

dwze and entrance into euerlasting glozy, welcome I say, and thrice welcome my good Jaylor, doe thy office quickly, and set my Soule at liberty. Strike sweet Death, strike my heart, I feare not the stroke, now it is. Father, into thy blessed hands I commend my spirit: sweet Jesus into thy hands I commend my spirit: blessed Spirit of God I commit my Soule into thy hands: O most holy, blessed and glozious Trinitie, three persons and one true and euerlasting God, into thy blessed hands I commit my Soule and Body. At which wozds her breath stayed, and so moouing neither hand noz foot, she slept sweetly in the Lozd.

Her last words.

Her death.

Thus thou hast heard (gentle Reader) the discourse of the vertuous life and Christian death of this blessed and faithfull seruant of God, Mistris Katherine Stubbes; which is so much the mozе wonderfull in that she was but young and tender in yeares, not halfe a yeare aboue the number of twentie, when she departed this life. The Lozd giue vs grace to follow her example, that we may come to those vnspeakable ioyes, wherein she now resteth, through Jesus Christ our Lozd: To whom with the Father and the holy Ghost, be all honour, praise, dominion and thanksgiuing, both now and evermozе, Amen.

FINIS.

9/1925